REGISTERED No. 762

THE ORIENTAL MYSTIC MYNA.

A Bi-monthly Magazine Devoted to the study of Philosophy, Religion, Psychology, Occult Science and History

Vol. I.] April, May, 1909. [Nos. 9, 10.

CONTENTS.

1. Extracts
2. Confidence ... ... *By Mr. M. J. Santhanakrishna.*
3. Saukhya and Siddhanta ... ... *By the Editor.*
4. The Social Aspect of Saiva Siddhanta *By the Editor.*
5. Hypnotism and Mesmerism ... *By the Editor.*
6. Pranayama ... ... *By the Swami Sivananda Yogi.*

Editor:—Pandit R. S. VEDACHALAM,
Lecturer in Tamil,
Madras Christian College.

PRINTED AT THE R. VIVEKANANDA PRESS,
MADRAS, N.C.

1909.

Annual Subscription
Rs. 3 in India.

Foreign Subscription
5 s. per year.

The Saiva Siddhanta Conference.

The Fourth Annual Session,

December 1909, Trichinopoly.

The Fourth Annual Session of the Saiva Siddhanta Conference held its sittings on the 29th, 30th and 31st of December 1909 with great *eclat* in the National High School Hall, Trichinopoly. More than two thousand persons were present at each day's sitting and listened to the several learned discourses with rapt attention. The Subscribers to the Tamil Journal the *Jnanasagaram* as well as the English Journal the Oriental Mystic Myna were considered to be the members of the Conference and such of them as were present, were given convenient boarding and lodging accommodation for the five days at the expense of the Conference. The numerous visitors and lecturers from the various districts were also conveniently accommodated in the same way, the latter being paid Second class Railway fare to and fro from the funds at the disposal of the conference.

At the invitation of Pandit R. S. Vedachalam, the Manager of the Conference requesting to preside over its deliberations, the Hon'ble Mr. A. Kanakasabai B.A., Member of the Ceylon Legislative Council left Colombo on the 24th December 1909 and arrived at Trichy Junction on the evening of 28th December after having been duly received and entertained on the way by the public of Tuticorin, Tinnevelly, Madura and other places. Mr. T.S. Annamalai Pillai the Chairman of the Reception Committee and Messrs. M. A. Chandrasekharam Pillai and T.S.Swaminatha Pillai, the Local Secretaries having made the necessary arrangements at the Trichy Fort Station to welcome the President. Pandit Vedachalam went to meet the President and those who accompanied him at Trichy Junction. And from thence they were taken over to the Fort Station where the members of the Reception Committee as well as the numerous friends and visitors awaited the arrival of the President. The President was garlanded amidst vociferous cheers and he was requested to get into a coach and pair which was awaiting his arrival. To a lively tune played by the local band in attendance, a grand procession was formed with elephants and camels in the front, followed by numerous lights in succession and the President's carriage bringing up the rear. Surrounded by a vast concourse of friends, members and gentlemen of the Town, the President drove to the spacious buildings of the National High School where special accommodation had been already arranged. Splendid arches bearing in gold characters the inscription "Welcome to the Hon'ble Mr. A. Kanakasabai Pillai the President of the Saiva Siddanta Conference," lined the streets along which the procession passed. The President lodged there for the night.

29th December 1909 Wednesday.

The Conference commenced its first day's sitting at 11 a.m. precisely. The Hon'ble Mr. A. Kanakasabai Pillai took the chair amidst deafening cheers. The proceedings commenced with a prayer by Pandit Vedachalam the Manager ; Devara and Thiruvachaka hymns were sung by professional

THE

ORIENTAL MYSTIC MYNA.

A Bi-monthly Magazine Devoted to the study of Philosophy, Religion, Psychology, Occult Science and History.

EDITED BY

Pandit R. S. VEDACHALAM.

Of Madras Christian College.

Vol. I.] **April, May, 1909.** **[Nos. 9, 10.**

AUM

"These are thy glorious works,
Parent of good,
Almighty! thine this universal frame,
Thus wondrous fair; Thyself
how wondrous then!
Unspeakable! who sitt'st above
these heavens
To us invisible, or dimly seen
In these thy lowest work; yet
these declare
Thy goodness beyond thought,
and power divine.

On Earth join, all ye creatures,
to extol
Him first, him last, him midst,
and without end.
Hail universal Lord! Be bounte-
ous still
To give us only good, and, if the night
Have gathered aught of evil,
or concealed,
Disperse it, as now light dispels
the dark."

The Extracts.

A Spirit Photo.

In June, 1869, I had my first seance with a medium for independent slate written spirit messages. This medium was an entire stranger, and I did not reveal my name or place of residence until after the sitting, in the course of which my mother wrote in her own hand this remarkable message.

"My darling son, Tommie: I was glad to meet you in Dayton and give you the proof of continued

life. You, my son, have had all the proof you need of the beautiful truth that we live after we die. But other members of our family have not your advantages. So, for their sakes, I desire to give you another test; one which will be a test to them, also. If you will go to any picture gallery in company with this lady (the medium) and sit for your picture with her, I will go with you and have my picture come on the same plate. As I left no likeness of myself, this will be proof to them that I still live:—your spirit mother, Sarah A. Bland." The medium, Mrs. K. and myself went at once to a photograph gallery, sat together for our pictures, in the ordinary way; and to my great joy, and the profound astonishment of the artist, just above and between our faces the well-remembered face of my mother appeared. I recognised it perfectly, and it has been pronounced an excellent likeness of her by members of our family, and by personal friends who knew her well in earth-life.—T. A. Bland, M.D.

We have seen the picture referred to, and believe that Dr. Bland's statement is in every way trust-worthy.—*B. F. Austin, M.A., Editor of Reason.*

Astounding Psychic Phenomena.

A description of astonishing psychic power manifested in her own household is given by Mrs. Jordan W. Lambert, wife of a wealthy chemical manufacturer of St. Louis, in a recent number of "The Journal of the American Society for Psychical Research." The experiences have been submitted to Prof. James H. Hyslop, who within the past few days has been in consultation with Mr. Lambert's brother, Marion Lambert.

The high social standing of the writer of the remarkable observations has caused them to be widely discussed. William Hannegan, employed by the Lamberts as an attendant for their seven-year-old son, is the subject. He is said to have imparted to the boy many of his strange powers, and the mother is convinced the child, who, she says, has been a clairvoyant from birth, is in communication with mystic influences of the world beyond.

Hannegan comes of a respectable family, but has had many hard knocks in the school of adversity. Last April he was graduated from the St. John Hospital Training School for Nurses in St. Louis, and was engaged as an attendant for the Junior Lambert, then far from being strong. These are some of the things that Mrs. Lambert says Hannegan has accomplished:

Tables and chairs follow him about the room as if bewitched.

Without the slightest education in music, he is endowed with supernatural powers over the piano keys,

being able to play the scores of operas he has never heard.

His astral body wanders about the house unlocking doors.

Lost articles are located by him with accuracy. Roses of a species unknown to the spectators are materialized by him as gifts from friends in the world of spirits.

On one occasion he spirited a tennis ball from a bath-house into the pocket of Lambert, Jr., through a padlocked door.

Another time he summoned the spirit of Mrs. R. H. Davis, a friend of the Lamberts, and when the lights were turned up at the end of the seance roses were found strewn on the table. A florist who examined them said their like could not be found in any earthly flora.

Warnings are uttered as of given by those from a distant shore.

Balls are suspended in the air.

Mrs. Lambert says that once when Hannegan was sleeping she saw his astral body floating over his bed. She claims that her son has increased in strength of mind and body under Hannegan's care.

—Reason.

A new theory of life after death was propounded by Fournier Dalbe, the secretary of the Dublin Society of Psychical Research, to a large audience of Spiritualists in London recently. Dalbe, whose previous work in science and in psychical research has been commended by Sir Oliver Lodge and Sir William Crookes, belives that the soul of man is an aggregation of psychomeres of soul particles inhabiting individual cells of the human body.

A new theory of the after life.

"These psychomeres," he said, "are probably opaque to ultraviolet light, and therefore may some day be made visible by more powerful optical means than we at present possess. They will then be weighed and measured. Their weight will probably be found to be about 1-1000th part of the weight of the body.

After death, Dalbe's psychomeres unite to form a soul-body, and are from their nature suited to the environment of the earth atmosphere, in which, he believes they float. They have consciousness and the power of locomotion, or energy, which, as it must be derived from some source, is probably obtained from the ultraviolet rays of the sun.

Dalbe argues that, as the soul-body subsists on sun-rays, it requires no digestive organs and has no need to struggle as the material body does for food. Having thus lost its incentive to compete for existence, the soul-body retains the higher quality of competition in mutual service.

The soul-body, according to Dalbe's theory, is therefore engaged

only in cultivating these higher virtues of justice, kindness and sympathy. Following out this line of argument, Dalbe maintained that the earth's atmosphere is inhabited by the souls of those who lived during the past 30,000 years. This realm of souls, said he, extends upwards from where we stand and is as thickly populated as is the earth.—Reason.

The Rationale of clairvoyance

Twenty years ago, there were comparatively few among the many who realized the power of clairvoyance-the faculty of the subconscious mind which enables us to describe distant places or to predict events which are still in the future.

I can remember ten or twelve years ago that a person possessed of such power was looked upon as something abnormal and uncanny. Gradually, enlightenment has spread, until now, even among the most ignorant, we hardly find a person who has not some conception of the actuality and the normality of those ultra-mundane faculties represented by telepathic phenomena, clairvoyance and the power of prediction.

Not every one who is a clairvoyant has the gift of prophecy, although the two phrases are apt to appear together. We know that our physical senses are interdependent. The taste of a thing depends very much upon the sight of it, for example. When it comes to the psychic faculties, this interdependence is still more apparent. And right here, I want to make clear, the fact that our psychic faculties are not something distinct and separate from the senses that we term physical. They are simply a finer, more intense degree of these same senses. We know that all about us in our daily commercial life, we find people of varying degrees of perception—purely, we may say, of intellectual perception.

There are those who are slow of comprehension—not quick of ear, or eye, or understanding. Then there are those who seem to comprehend in one word, what it takes others many words of explanation to understand.

As we rise high in the scale of intellectual cultivation, or rather in mind-concentration, we unconsciously enter the field of the psychic faculties. We live much of our time in the finer realm of psychic life, without being aware of it. Intuition is after all but an extremely sensitive, intensely fine sense of reason—an extension of the faculty that is ascribed to the physically conscious mind as the highest development of the physical senses namely *Reason*.

Therefore, you will readily see that there is nothing strange, peculiar, mysterious, or supernatural in the manifestations of natural clairvoyance. It is a quick perception of *That which is*, and it corresponds on the psychic plane to our physical sense of sight. The

psychic sense of hearing we have termed clairaudience, and the psychic sense of feeling we term "psychometry." The language of the psychic self is telepathy. But as a matter of fact, these senses blend so harmoniously that it is sometimes impossible to distinguish exactly which of the avenues of sensation is employed in receiving and sending impressions. What we wish to do, is to make clear the distinction between direct thought-transference, telepathy and clairvoyance. I have given you in as few words as possible the rationale of all the psychic faculties. They are simply an extension of the highest development of the physical senses. In direct thought-transference, only the words, or meaning of a specific thing, is conveyed. Thought-transference may involve no degree of the clairvoyant faculty whatever. It implies simply the transference of specific thought-from one mind to another, without the necessity of speech or other physical means of such transference. An example of clear-cut and distinct thought-transference is the following and it is an actual occurrence. I was doing some work in the editorial rooms of the *Denva Post* a few months ago, when I distinctly heard certain words.

I looked up, and asked one of the men sitting in the room with me if he had made that remark, and, as the words were meaningless in themselves, I also asked him what he meant. He said that he had not spoken aloud, but that he was fixing his mind upon an attractive heading for the story he was writing, and those words had come into his mind.

He was concentrating so intensely upon the words that they reached me, but without any sense of their application or meaning. Everyone has had the experience, doubtless of having the words of song or poem in his mind, and suddenly some one in the room would break into the song, or quote the words. These are instances of direct transference of Thought, and although we really know comparatively little of it as yet, we still know that it is not an uncommon phenomenon.

The faculty of clairvoyance comes into play, when we feel or see, or "sense" we may call it—something which does not exist consciously in the mind of another or something upon which another is not concentrating. "The faculty of seeing through opaque substances," is one of the definitions given to clairvoyance. But we are to learn these days that there are no opaque substances. Everything, however dense it may appear to the limited sight, in reality is luminous.

There is another phase of clairvoyance, however, which is almost indefinable. That comes as a sort of "inner conviction"—a certainty that is in no way dependent upon

comparative circumstances, or reason. Clairvoyance may not always include prediction, although it is generally associated with prediction. But, there are instances of distinct clairvoyance, which do not in any way include prophecy or prediction.

For example, a party of which I was a member once experimented with a young boy of seventeen years of age, who was a remarkable clairvoyant, but who utterly failed when it came to prediction. He would describe in detail the appearance of a person or a room which he had never seen, tell the contents of a sealed package, or in any way tested, prove the possession of a power to see through supposedly dense objects. When asked what would happen the next day, or the next week, he would refuse utterly to make a predication, saying he could not foresee. If urged to try, his statements generally proved quite wrong. So you see that clairvoyance does not always presuppose the power of prophecy.

How To Become Conscious Of The Finer Senses.

Among various nations or localities these power of foreseeing is noticeable. The people of the Scottish Islands, for example, have earned the appellation, "the canny Scott," because of this extraordinary gift of prophesying, while other phases of psychic phenomena are not more common with them than with others. Personally I have always had this gift, although of late years I have learned not to voice my predictions too broadly. When a child, I used to utter predictions about almost every thing that came under my observation. I did this absolutely unconsciously without knowing the reason why. I mean by that, the words would seem to force themselves out of my mouth without my volition—or without any realization on my part that I was uttering something that had not yet occurred. Many children get scolded for telling what their parents consider lies, when as a matter of fact, they are stating as actual occurrences something that has not yet taken place, but which later developments prove true.

Now, the question naturally occurs to all that know that postulate of Mental Science, that "we are self-conscious, responsible beings," as to how it can be possible to predict events, when we ourselves have the power to make or to change events. The average idea of prophecy presupposes that an inscrutable Fate or God has already ordained such and such an occurrence, and we have nothing to do with it. But I want to make plain to you the fact that *It Is Because* we are responsible for our lives, that prophecy is possible. The cause is this: all relative events—experiences and occurrences that take place on the external plane—are the effect of causes which we have set in motion sometimes years

previous, and sometimes they are causes which others have started years before we are born.

This looks like fate, doesn't it—when we talk of our reaping the result of causes set in motion before we were born? How then are we responsible? you will ask. The reason is that we are subject to the dominant thought of the race—we are under the relative law of cause and effect—*Until such time As We Rise Above It And Become Self-Acting.*

When we have once got into the vibrations of the *Higher Law*, we are in tune with it—at one with it—and we ourselves *Are Cause*. Do you see the difference? A shot fired in a certain direction will invariably hit a person in line with that bullet, whether that person be innocent or guilty—whether he be an intended victim or the victim of an accident. But, if he have the power to foresee—that is, if he vibrates to a finer, higher key than that of the occurrence, he will escape that condition by stepping aside from it.

The power of clairvoyance, particularly when it includes prophecy, is not merely the power to know what is inevitable. If that were the case, it would hardly be a desirable gift. We need not trouble ourselves with that which we cannot prevent. But every extension of Man's consciousness brings us into a conviction of the absolute goodness of the universal Law. That is, every faculty which we cultivate into the finer and finer realms makes us that much more immune from disastrous and unpleasant consequences.

The man whose mind is cultivated has the advantage over the uncultivated man, not only as regards material comfort, but also in every possible way that makes for happiness. So we may easily discover that the cultivation of the finer, higher faculties of the human organism, gives us more and more immunity from unhappiness, more and more freedom from the limitations imposed by the relative law of cause and effect. Personally I have been saved many times from accident, from financial loss, from various forms of distress, and I have also saved others, by my power to foresee. If I have the vision that enables me to see a precipice before me in the direction that I am walking, I may turn aside from that precipice. If the power to foresee it was not also accompanied by self-control and a free will—it would do me little good to know that I must walk into it.

The faculties of the higher man, the divine ego are the safe guard against the net work of material and mental vibrations which are all about us. And it is only by cultivating and realising the use of these faculties that we may escape some of the conditions which are at present converging toward a crisis in the world's history.

Mc Ivor Tyndall, in the Swastika.

Suggestion Treatment Rationally considered.

Suggestion as the process of impressing the mind with a new idea, or of strengthening a mental impression that is too weak to be of functional importance. Of course, in ill-health the idea that one wishes to suggest is curative in function whatever the disease, to instil the curative idea into the patient's mind is to go a long way towards restoring him to health. Of course, the simplest way of giving suggestions is to verbally present to the patient's mind the necessary idea of cure. This will in some way set in action the natural curative mechanism which exists in each of us. The way suggestion actually influences local tissues and organs is through the mind, which in turn acts on the brain and lower nerve centres, and there is no doubt that in many cases of disease suggestion can be made to influence local processes through the vaso-motor nerves of the blood vessels supplying the diseased part. Now the more healthly the brain-centres the more capable are they of registering impressions presented to them, and of course, every direct simple suggestion has to be presented either through the medium of the eyes or ears, and so has to be directed to various centres before it can have any action. Consequently, suggestion has much more weight with the healthy individual than with the patient who is run down or enfeebled by long illness; and herein we have one of the most important factors governing the rational use of suggestion. And acting on this, it will be found that the best results are obtained by combining the Suggestion Treatment with other measures calculated to simultaneously build up the brain centres, so that they can the more readily respond to the suggestions given, the two most important things in this respect being rest and a highly nutritious diet.

With regard to the actual application of suggestion in treatment, the practical technique to be followed must be carefully varied, according to circumstances. In its simplest form suggestion may be brought to bear on a patient by placing him in a comfortable chair, telling him to close his eyes and release every muscle as far as possible; all distracting noises should be avoided, and the patient instructed to fix his attention solely and earnestly on what is being said to him by the physician, who, in a quiet, persistent voice, enumerates the particular symptoms for which relief is sought, and give reasons why these should be about to cease. Earnest verbal suggestions given in this manner are useful in some cases of mental excitement, and in those neurasthenic cases where terrible rapidity of uncontrollable thought is complained of; I have also found this method give good results in cases of simple insomnia, due to the formation of a bad habit with regard to sleep, and in the absence

of course, of organic disease. But in the majority of cases, suitable for treatment by suggestion, something further is required to fix the patient's attention, and, as a rule, to effect local changes.

Thus in the treatment of nervous affections by suggestion, we can find a powerful aid to success in electricity. Especially is this so in the relief of headache, chronic neuralgia, painful scars, and generous nervous debility. For example, I have several times seen functional headaches, which have been but slightly relieved by either suggestion or electricity alone, quickly improve under treatment by suggestion *plus* electricity. To treat, say, a case of headache by this method, the physician should follow the general rule for the simple suggestion treatment, and, further, supply a mild faradic current to the head whilst giving his suggestions. One electrode should be placed on that part of the head where the headache is of greatest intensity, so that the full benefit of the current is obtained. The functional headaches for which this method is best suited do not exhibit actual pain so much as a sensation of pressure or tightness at some particular part of the head; this "pressure sensation" is characteristic of so-called nervous (i.e., neurasthenic) headaches. Cases of general nervous debility and want of tone, cases in which various subjective symptoms are complained of seem to do very well when treated by suggestion combined with a strong current (faradic) to the spine. I think that better results on the whole can be obtained by such a method than by the general electrification which is often ordered.

But there are other things besides electricity which can be made to play a useful part in the treatment by suggestion. Sometimes simple light massage given simultaneously with the suggestions will bring about a cure, especially in those cases in which local subjective sensory symptoms are the chief trouble. There are a large number of people who suffer for years and years from some isolated sensory symptom of this kind, such as numbness, tingling or itching, without being able to obtain relief. For them, I most strongly recommend simple suggestion combined with light massage to the affected part. In some cases I have found local treatment by a powerful vibration machine of considerable value as an aid to suggestion. Especially so in dealing with head symptoms which at first sight would appear suitable for faradic treatment. It must be borne in mind that many nervous people are quite unable to bear electricity applied to the head particularly the faradic current, which may be very badly borne by the sensitive skin of the forehead. In such cases I use a strong vibrator driven by an electric motor,

and have obtained good and encouraging results by this means. I think a good deal too much has been expected of the suggestion treatment in regard to mental affections proper. Certainly I have found suggestion to give great benefit in some cases of mild mental excitement, and have on two occasions been astonished at the way in which simple suggestion has relieved delusions, in both cases of hallucinations of hearing, but I am convinced that direct suggestion is absolutely useless in all cases where the border line has been crossed. One knows that the indirect suggestion of companionship and surroundings is useful and important enough in the treatment of insane persons, but that factor scarcely comes within the scope of this paper.

To sum up, then, suggestion finds its greatest field in the treatment of functional diseases, especially those in which nervous symptoms play a predominant part. It can be made to control the mind in some cases of perverted habit, as where alcoholism or the drug habit is wrecking the patient's life. In organic disease suggestion should always be made use of in addition to routine measures of treatment, as in many cases of disease to maintain a hopeful outlook for one's patient is to more than half win the battle, and, moreover, we know that sometimes a direct local effect can be brought about by mental processes.

It is unquestionable that the influence of the mind on health is now being taken into consideration by a very much larger number of physicians than was the case a few years back. And now that it has been demonstrated beyond doubt that not only in nervous affections but in severe organic disease the principle of mental suggestion plays a very powerful part in all our cures, one knows that no medical man who does not wish to be left behind on the road to success dare entirly neglect the mental factor in medicine. Be it a case of nervous breakdown, insomnia, or headache, a case of consumption, or even a case of incurable disease, I maintain that suggestion will help us vastly in our treatment.

—By Edwin Ash, M.B., M.R.C.S., in the 'Medical Times.'

THE ORIENTAL MYSTIC MYNA.

SANKHYA AND SIDDHANTA

(continued)

considered as the true exponent of the then current traditions of Indian wisdom.

Now with regard to the relation in which Sankhya stands to Saiva Siddhanta, I venture to say that they are identical in every important respect. In accordance with correct reasoning methods Sankhya says that this world of various forms and shapes is for that reason evanescent and dissolves after a long period of constant change, into a formless and shapeless state of matter called Prakriti. And the Saiva Siddhanta too upholds the same view regarding the present state of this tangible world and its primal source. Then the Sankhya maintains that the Avyakta or the unmanifested state of this primal cause is as much true as its vyakta or manifested state of this universe. The Siddhanta too speaks of these two states in much the same manner. Then the Sankhya dwells upon the twenty-three tattvas or entities which rise from Prakriti in quick succession one after another with increasing coarseness of tangibility. The Siddhanta too deals with the evolution of twenty-three tattvas in the same remarkable way. Then the Sankhya reasons out a twenty-fifth principle necessarily distinct from Prakriti and calls it as an intelligent individual Self. The Siddhanta too closely argues the existence of an individual Self different in all respects from matter. Then the Sankhya recognises the eternal existence of innumerable individual Selves. And the Siddhanta too realizes the countless and ever-existing principles of Jivatmas. So far you see that Saiva Siddhanta is in strict union with the system of Sankhya, and its dogmas do, therefore, claim as great an antiquity as the system of Sankhya, whatever might be deemed of the age in which it evolved into its present form.

Then you may ask me what constitutes the difference between Sankhya and Siddhanta. You remember that I have already told you that Kapila spoke nothing of the nature and existence of a Supreme Being. But Siddhanta like the so-called theistic Sankhya or yoga of Patanjali goes a step upward and speaks of the existence of an all-intelligent power from certain actual experiences of our innate life. To this power it ascribes a personal as well as an impersonal aspect of being. Its expositions of

the personal aspect of God is as definite as anything, but with regard to the impersonal aspect it shows an agnostic attitude as the system of Sankhya.

Such are the main outlines which I have been able to draw of the systems of Sankhya and Siddhanta-the two most ancient cults of this vast continent of sages. It is my earnest hope that you would all irrespective of class and religious prejudices carry on critical and impartial study of these two systems and bring more light from them than I have been able to do now. It is my earnest hope that imbued with the culture of modern scientific knowledge you would be able to recognise the stringent logical and scientific methods of these two systems of thought, in spite of all tendency towards certain unscientific systems that are current in the bigoted class of people. It is my earnest hope that you would spread the teaching of brotherhood and a sincere love towards the Supreme Being on a correct understanding of the life-ideals and actual experiences and illumine the darkest corner of the minds of your fellow country men and bring them on a level with the foremost nations of the world.

Confidence.

By Mr. M. J. SANTHANA KRISHNA.

Have you not often observed among your acquaintances, two men both apparently endowed with the same amount of natural ability both equally intelligent, and both, really equally competent; but one of them bearing the banner of victory is constantly progressing, pressing forward and succeeds in almost everything he undertakes? We hear, people say of him "He is lucky." They have faith in him and do not hesitate to employ him, for they say he is just the one to do their work and make his life a Success.

The other one, poor fellow, he possessing as he does great intelligence and natural capabilities is continually making failures. Any thing he may undertake is seldom carried to a successful issue. His mind is so constituted at present that he cannot make a successful man of himself. People call him an unlucky fellow and seldom employ him as they do not have faith in him.

But whence is this difference? Why this difference in this public estimation? Chiefly because of the difference in the self-estimation and

the amount of self-reliance in the two men. Or, in other words, a difference in the amount of faith or belief in their own powers. This makes the world of all difference.

The first one has developed confidence in himself, believes in his own power to accomplish and has self-reliance. Doubts and fears cannot approach him. He can never say to himself or think, "I can't." His confidenee is built on knowledge and experience and he trusts himself. His very confidence in himself inspires the confidence of others in him. The second one lacks this confidence in himself; lacks self-reliance; distrusts his own abilities and is continually harassed by doubts and fears of failure. He is afraid to buy things and when forced to an undertaking, carries before his mind the picture of failure rather than of Success. His manners, his way of behaviour, his very acts and words let people into the secret of his weakness; and how can they be expected to have confidence in and rely upon one who is not morally strong enough to rely upon himself? This self confidence is not to be confounded with egotism. It is not the "big I and little you" feeling and is not exhibited in impudence or vanity. It is born of a recognition of one's own powers founded on trial and proof. It does not consist in arrogating to oneself powers which it does not concede to others; and does not concede to others any powers which it does not claim for itself. Want of self confidence is not a lack of powers and capabilities. It is simply a lack of belief in a knowledge of those powers; a lack of belief in a knowledge of ourself. If you "know thyself" you will be self confident, self reliant and all powerful. When you once come to recognise, realise your own abilities knowing that every trial can be carried to a successful issue, knowing that whatever you undertake you can accomplish, that all obstacles are easily overcome, all barriers to your progress, development and success are swept away, the undaunted will dominating all circumstances crowns your daring attempts with success. This is the secret of the success of those who are styled "self made" men. They are not different from other men; they are not endowed with any superior faculties which one denied to the rest of the mankind; If they differ it is in this that they believe and have confidence in and rely upon themselves. No one can ever accomplish or fully succeed in any undertaking, until and unless he has full confidence in his ability to succeed. Men possessing self confidence are positive. Men lacking self confidence are negative. People of a negative disposition are easily influenced by men of positive individuality, and look to them for support, guidance and direction. In the sick and diseased the negative predominates. Hence the absolute necessity of the operator being

positive, and letting the positive-confidence shine forth in all his thoughts, words and actions, in a case of curing a patient by suggestion. Confidence is contagious. The operator having it himself, his patient soon becomes impregnated with faith and hope and soon gets rid of his troubles.

True confidence is based upon a realisation of the potential powers within you. By this it is meant that you must not only recognise but *know* that you possess the power to accomplish your purpose and have the ability to exercise such power. Once you realise your oneness with the Infinite eternal mind, you cannot but recognise that you can draw from the source of the Infinite for the exercise of any power, force, or energy you may wish to utilise in the accomplishment of any desire. And once this truth is recognised you know there is nothing beyond your power of accomplishment. Realising this fact, it is evident that all that is necessary to accomplish your desire, is the development of the powers inherent in you to do so. Confidence simply consists in the recognition of our potentiality, and development of the same.

Confidence in self is but an expression of your unconscious faith and trust in the universal intelligence. When you rely on yourself, you are relying upon the universal power that finds expression through you. When you express a confidence in others, it indicates that you yourself are worthy of confidence, but if you do not trust your fellow men, perhaps you would find few people that would trust you. Confidence should be universal, you should trust all your brothers and all your brothers should trust you. Confidence in self and in others will add much to the happiness of your existence and will certainly facilitate the enjoyment of the felicity of social life.

The Social Aspect of Saiva Siddhanta.

How far the religion and philosophy of Saiva Siddhanta lend a permanent support to the social progress of humanity at large, how far they help to refine and ennoble the extreme views of the present day Social Reformers, forms the theme of my humble lecture. This very important connection of Saiva Siddhanta with social reform would seem to possess an inestimable value to all who take a right view of things as they are and endeavour to render substantial help to all the suffering souls whether they

belong to human existence or to the lower animal kingdom. Taking no account of our present needs and requirements, it would not do to say with some of our philosophers that this world and all its contents are the veriest outcome of a sourceless nothing, a mere transitory and unreal shadow of an ever abiding entity, or the fleeting phantasms of a disordered brain; it would not do to say with some of our extreme Idealists that we the individual souls and all other sentient beings are so many sparks emitted by the blazing Divine fire, or else the hewn out fragments of one indivisible whole; it would not do to say with others of that class that we are that one pure, effulgent and indivisible spirit which involved itself in ignorance and illusion by losing sight of its own real nature and identifying itself with the unreal principle of the so called Maya; and it would not do to say with the quasi-Vedantists that all kinds of knowledge we possess regarding ourselves and all our surroundings are false and deceptive except the one supreme knowledge which is absolute, self-existent, eternal and immutable. No doubt it is all very nice to indulge ourselves in such an imaginative flight as this beyond the immediate realities of our experience and objective knowledge, but this momentary elevation of mind, though airy and unsubstantial, gets itself after all weighed down to this earth by the necessities of our mundane existance. No philosopher, however idealistic he may be, can overlook the duties he has to perform in this earthly life; no philosopher, however enthusiastic he may be in expounding his favourite theory of illusion, can withstand the formidable attack of misery, poverty and disease. He cannot feel himself satiated to the full while he is actually suffering from want of food, nor can he say that he is absolutely well while he is writhing under a gnawing stomach pain. Thus, the certainty of this life is forced inevitably upon all whether they are willing to accept it or not. But strange it is that the very persons who uphold the theory of illusion or the unreality of the world are those who are foremost in multiplying ceremonies and endless varieties of rites which they want us every day to observe; strange it is that the very teachers who try their utmost to prove the unity of things are those who create interminable distinctions of caste, are those who hinder most heartlessly all our efforts to become united, and strange also it is that those who declare that there is only one being devoid of all rank and grade are the very people who cringe and crawl before the rich and stalk with scorn and disdain before the poor. What means all this? Is what they speak most eloquently in consonance with what they do? Do they display all the splendours of their speech in the actions of their daily life? No, certainly not. We are even struck with wonder at some times and dislike at others when we see before our eyes the very same Idealists who spoke about the unreality of the world working hard with unabated greed and ambition to accumulate money either by foul means or fair. We sink under

despair at their philosophy and disbelief in their words. We crave for a better and correct understanding of our life-struggles and its actual state. At this point of utter hopelessness and perplexity there comes in for our aid and enlightenment the philosophy of Saiva Siddhanta—the unique system of thought that embodies in itself in a cogent and systematic manner all the ripest and the wisest thoughts of ancient Indian Sages on the puzzling problems of man's destiny and his environment.

When viewed from the standpoint of Saiva Siddhanta, what the nature of man and his relations to other beings offer for our deepest considerations, constitutes as tangible a reality as anything that we are really conscious of. The world with its contents of numberless objects, the man with minute grades of intellectual advancement, the lower beings clothed in infinite variety of corporal forms—all are indisputably real and they move steadily towards a goal of perfection and ineffable bliss which is not more real than what they are at present. To Saiva Siddhanta whatever that exists is an actual fact, it being a self-evident truth that what does not exist cannot come into manifestation. The curious reduction of all things to one single force is a fictitious process of thought foreign to the logic of Saiva Siddhanta. Although thinkers of great capacity and acute intellect had most resolutely applied their methods of reasoning and investigation to the tracing of everything to one primal source, yet their efforts availed them little to explain the exact way in which these different objects of experience took their rise from one common undifferentiated unit. The mere assertion that so many things came out from one common source does not in the least exhaust the explanation of things. On the other hand you are required to account for the actual differences that exist as has been well insisted on by Dr. Pringle Pattison in his excellent Essay on 'Man's Place in the Cosmos.' He says: " The preceding set of facts, which we treat as the cause or sufficient explanation of the phenomenon in question, is ex-hypothesi different from the phenomenon it is said to explain; and the difference is that it consists of simpler elements. To explain, according to this view, is to reduce to simpler conditions. But if the elements are really simpler, there is the fact of their combination into a more complex product to be explained, and the fact of their combination in such a way as to produce precisely the result in question. And if we choose to take the antecedent conditions, as they appear in themselves, apart from the all important circumstance of the production of this effect, we have, no doubt, a 'preceding set of facts,' but we certainly have not, in any true sense, the cause of the phenomenon. We have eliminated the very characteristic we set out to explain—namely, the difference of the new phenomenon from the antecedents out of which it appears to have been evolved." What this wise

Scotish philosopher has said of the explanation of things exactly tallies with the argument of Saiva Siddhanta. For, in Saiva Siddhanta every thing is taken to be as real as its cause and is not summarily explained away as is usually done by the Idealists; in Saiva Siddhanta each and every substance is traced to its real antecedent cause in all consistency with our experience and observation of facts and not blindly reduced to one imagined force. Turn whithersoever you choose, do you not see there in an immeasurable scale not only the difference in form, colour, size and shape of things but also the difference in the degrees of intelligence which the lives of all individual beings manifest? Turn to whichever human community you may like, whether rich or poor, learned or ignorant, do you not see there pain and suffering, likes and dislikes, disease and despair hanging heavily over the hearts of every one? From its very inmost core does not the human heart crave for a remedy that would cure man of his age-persisting evil? Does it not crave for a balm that would heal the wound cut deeply into it? While such a strong instinctive desire is ever burning in the heart of every person, is it at all possible to extinguish it with the feeble theory of illusion or oneness of things? Instead of attempting to understand our real position in the struggles of life and trying our best to remove the evils and misery that maintain an unyielding stand, it is of no use to talk glibly of every thing as unreal or one and boast ourselves as stainless and sinless spirit of bright and pure intelligence.

What reasons have we to say that the things we take cognisance of are unreal? Do they not affect us in a peculiar manner and produce in us the knowledge of their immediate presence? Is there any instance in which an unreal thing, if thing that can be called, is found to affect us in the same way in which a thing that really exists does? No, there is not. Here, of course, I am not unaware of such famous examples as the rope-snake, the sky-lotus, the mirage and others often resorted to by our Indian Idealists in support of their sophistic reasoning, but I am sorry to note that they lose sight of the important conditions under which such misconceptions arise. Let us take one of these examples, as the rope-snake. On an obscure or rather a little dark evening a traveller going along a narrow path that lies in the midst of a wilderness, suddenly comes across a thing that most resembles a snake and gets himself at once terrified at it. But after a few moments recovering his presence of mind he finds it to be after all only a piece of rope; in this occurrence has not the false thing affected the traveller so much? No; it is not the false thing but the erroneous notion into which he had fallen by the association of certain ideas which arose in quick succession at that moment, that terrified him all on a sudden. Previous to this occurrence the traveller should have been in full possession of the concep-

tion of a snake, particularly its shape, its biting habit, its poison, the result which that poison, if mixed in blood, would produce in a living body and of its usual habitations as forest and others. Without this group of ideas deeply impressed upon his memory, no such terror is likely to be caused in him. Now, see how all these ideas should have rushed forth into his mind at the sight of that piece of rope which presented to his view so marked a resemblance to a snake. His fear of snakes which is but quite natural at a time as a dim evening and in such a place as a dense forest fastened upon him as soon as he saw the rope and obscured his understanding. From this it ought to be clear to you that it is not the false thing, for no false thing can affect a man in the least degree, but the existing notion of a poisonous snake having been induced by means of a piece of rope excited in him such great terror. Had he paused a while before giving himself up to fear, he would not have gone wrong in his judgment. This psychological analysis of an erroneous notion would be sufficient to prove that nothing but what really exists can enter into the conception of man and that nothing in the world can be predicated of as illusory or unreal.

Again, let me ask how far are we justified in calling ourselves as a sinless spirit of pure intelligence in face of all recognised facts? If we are that one, pure and self-shining intelligence, how is that that we forget all we did a few days ago? how is that that we are not able to know now, all that is going on all around us and all around the universe? how is that that we are in utter darkness with regard to our own future destiny, with regard to the happenings of the morrow? If we are that sinless spirit, the Brahman of supreme bliss, how is that that we toil night and day for the earning of bare necessaries? how is that that we suffer from numerous forms of disease? and how is that that we lament the bereavement of our dear ones and mourn over the final separation of our kith and kin? Tell me if all these are mere fiction, mere imaginings in which the pure spirit exults. Ah! you dare not, you will not say that, although you may have an inclination to support it being brought up by your elders in that line of thought.

Well, then, the position of Saiva Siddhanta is, as you now see, quite unquestionable, since it takes the facts of our life as they are and proceeds therefrom to solve the ultimate problems of man's evolution. Now, it remains for us to see how the religion and philosophy of Saiva Siddhanta promise us, the despairing souls, the hope of redemption from the iron-clutch of misery and evil, and how they open up before us new ways of social amelioration. As a matter of course the redemption of man and his

social progress are so intimately related to each other that one may be taken as cotemporaneous with the other, that one advances side by side with the other, that one cannot take place without being accompanied by the other at the same time and in the same place.

At the root of all misery and evil lies the dark limiting element called Anava; so says the philosophy of Saiva Siddhanta. Very difficult it is to find an equivalent term to Anava in the whole range of the English language. It represents the entire group of evil qualities such as ignorance, selfishness, self-conceit, pride, arrogance, anger, animal passions and so on. At the present stage of evolution except a few liberated souls, almost all the living beings whether human or animal are one with this Anava the embodiment of all evils. The ultimate purpose of evolution is to bring about an eternal separation between the evils and individual selves and this purpose is, I dare say, nearing its accomplishment in man, for, here alone, has come to exist the freest scope for strenuous individual work ever stimulated by supreme reasoning powers. In other organisms but that of man there does not seem to exist the full exercise of reason and free-will and hence it is not possible for the beings that live in them to extricate themselves from the powerful hold of ignorance and evil, until they climb up the highest rung in the ladder of organic development assisted all along by the law of evolution. Man has at his disposal all that he wishes for and all the requisite powers to turn them to good or bad account according as he chooses. Such is the sterling excellence of the human body and such is the usefulness of its complex structure. But alas! it is a pity that man should ignore the usefulness of his birth by plunging himself headlong into the abyss of such evil and pernicious actions as killing, drinking, indulging in animal passions and so on! It is a pity that he should ignore the cultivation of his understanding, of his inner moral instincts and of his sympathetic feeling called up every instant by the sufferings of his beloved ones! It is a pity that he should overlook the supreme pleasure ever springing up from an interior corner of his heart when he has done a benevolent action and meditates upon the virture of it! It is a pity that even the vast extent of modern university learning instead of opening up to his mental view new vistas of glorious spiritual realms and unlocking the treasures of his latent life powers, only serves to blunt the edge of his instinct and reason, only serves to lead him into gross materialism or into a far more dangerous Idealism! And it is a pity that even the few solid remnants left behind the evaporating educated community should be carried away by incorrect religious teachings most eloquently disseminated by certain misinformed persons! Ah! This body of ours is like a narrow bridge which crosses over a bottomless pit of perdition ever yawning to swallow up the week souls who slip their

steps, but which leads up to a region of great comfort and happiness the cautious few treading on it with firm steps and a fearless heart. Or it may be taken as a middle plane from which you may either fall down to dreadful lower regions of intense darkness and be lost for ever, or soar high up into the realms of glory and resplendence until you are embraced there by the awaiting hands of great Devas. Yet for this soaring up of the soul a certain airiness of form is the prime requisite needed to it at all events. You all know pretty well that heaviness of substances tends them to fall down to the earth, while their lightness makes them fly aloft. That things of like nature attract one another is also a well known dictum which is not more true anywhere else than in this case. The more you think of this world, of its relations and of its differences, the more you become tied down to it, inasmuch as the thing which you meditate upon is gross and material and as it by reason of its being approximate to your thought makes you also gross and heavy incapacitating you for higher, purer, nobler and lighter works.

All of us, nay even every being that has life in it, have that peculiarity of mind which reflects in itself to a greater or less degree the nature and characteristics of those things that are nearer to it. This inborn faculty for reflection becomes one of imitation in proportion as the living beings ascend in the scale of evolutionary process. In this power for imitation does consist all the vigorous and wonderful growth of the human mind. Aristotle the great metaphysician of Greece, in considering this power for imitation as constituting the prominent factor in the development of human mind goes on to say in his profound treatise on Poetics, "To imitate is instinctive in man from his infancy. By this he is distinguished from other animals, that he is of all the most imitative, and through this instinct receives his earliest education. All men likewise naturally receive pleasure from imitation. This is evident from what we experience in viewing the works of imitative art, for in them we contemplate with pleasure, and with the more pleasure the more exactly they are imitated." What is called in the psychology of Saiva Siddhanta as the Soul's nature of becoming one with what it associates itself is, more or less, the same as the Aristotelian doctrine of imitation. In this important psychological fact we have a clue to trace the otherwise untraceable mystic character of the human mind and a key to solve the intricate problem of its future course. The progression or retrogression of soul's inner knowledge depends upon the extent of its aptitude for imitating or reflecting the character of things that are close to it. If its capacity to reflect in its consciousness the evil nature of proximate things be great, its retrogression would be as sure and rapid as its progression would be by its imitation of their good qualities. For, have we not seen

some of our boys and girls becoming rogues and vagabonds by their being allowed to mix themselves freely with people of low and degraded type, while others turn out to be great and philanthropic by their association with men of learning and virtue ? Have we not seen people becoming deeply imbued with wrong ideas simply because they are instilled into their mind by those who are closely related to them ? Have we not seen the religious fanatics inflamed by the erroneous notions of their teachers committing murders and other diabolic crimes in the name of religion, in the name of all-merciful God ? Have we not seen, on the other hand, certain persons becoming mild and peaceful do benevolent deeds inspired, of course, by similiar actions set as models in the lives of some great men ? Do not these frequent occurrences illustrate the imitative habit of all living beings which stands so prominently in the psychological study of Saiva Siddhanta ? From these and other similar instances do we not understand that we possess a peculiar faculty for imitating either the evil or the good character of those with whom we are in immediate contact ? Now you see that it is in your power while you are in this human mortal clay to choose either of the two as has been shown to you once before. Now you also see for yourself that there is in you a something which is independent either of virtue or of vice and which is ready at your bidding to drive your activities either the one way or the other. This something is what is termed as free-will. Free-will is the starting point of all your activities. Before you come to any determination of your conduct, before you go by this way or that, before you reflect upon the worth orworthlessness of a scheme your free-will remains unaffected by anything outside of yourself.

At this critical point—a point from which you just begin to start on your journey, from which your energies come into actual play and flow into one particular channel, the philosophy of Saiva Siddhanta comes to your aid and exhorts you to pursue the course which will lead you to perpetual good and universel love, for the sake of disentangling yourself from the wild and stern grasp of ignorance and evil. For an instant you may have an inclination to take the way thus pointed out to you but your life-long attachment to iniquity exerts such a powerful influence over you that instead of moving a step forward in the path of virtue, you turn round and go back the way of all sin and mischief. As soon as you rise above on the wings of new interest to fly into the region of purity and goodness, you find yourself most hopelessly dragged down to the mire of malefic passions. If this be the case with all of us, how are we to surmount these difficulties ? how are we to attain the final happiness which, we believe, is in store for us as the ultimate consequence of the evolutionary processs ?

Here, again, steps in the philosophy of Saiva Siddhanta with a strong timely advice. It wants you to put down the self which is an unsympathetic consciousness of one's own interest and which is the necessary antecedent of all evil thoughts and all evil actions; it wants you to uproot every thing that tends to bring into your consciousness the infinite differences that exist, narrowing the horizon of your mental vision and making you yield to the influence of matter; and it wants you, in short, to treat in utter disregard all distinctions that manifest themselves in caste, creed, colour and sex. Perhaps, many of you may like to interrupt me, here, with the question why is it that Saiva Siddhanta wants us to overlook these differences while they actually prevail? This let me proceed to answer.

It is so plain that I need hardly say that differences come into existence only when invisible and intangible matter assumes forms and shapes limited by space and time, and that in consequence they are, of necessity, the outcome of space and time limitations. So long as these differences continue to be brought into our mind, we can never hope to possess one coherence of thought and emerge from the dire imperfection which binds us all to pain and poverty. Why? Because when you confine your attention to one particular thing, say to a tower of some yonder church, you for the time being become one with that object losing consciousness of all surrounding things and remain in total ignorance as to what is going on all around you. Again when you shift your view to the full moon shining with a queenly beauty and glorious lustre in some clear blue sky, you look at it with an all absorbing attention losing conception of the tower and other things and for a moment identifying yourself with the moon before you. And so on you change your attention from one substance to another, every instant becoming one with what you conceive of and every instant limiting your thought as if it were a coarse form of matter confined within space and time. What is the result of this limited knowledge of things? Since you forget everything besides what occupies your immediate attention, you are made liable to commit a numberless variety of mistakes and to suffer in consequence from poverty, disease, and cares; your mind too becomes successively clouded with the sweeping multiplicity of images formed of gross material stuff. From this it is manifest that recognition of things in their widely diversified separateness, or to put it in other words, the cognisance of interminable differences in objects simply disturbs the calmness of our mind and leaves it in a highly ruffled and agitated condition. Such is the grand result which we obtain by our knowledge of distinctions, by our knowledge of both objective and subjective differences! Well is this desirable? no, not at all. On the contrary, it is our oft-repeated desire to free ourselves from this differentiating process of mind

seeing that it invariably impels one to involve himself in the gloom of ignorance and grief, seeing that it regenerates fresh and anew the self and its accompanying evil passions otherwise eaten up by the evolutionary process, seeing that it retards the progress of our intellect, encircles its expanding power and nails it down to mischief and iniquity.

Sad to relate although this differentiating process of mind might be weakened very easily in certain important respects where it could not be deemed as harmful, yet it springs up luxuriantly with tenfold vigour and youthful freshness in such insignificant areas as of caste, creed, colour and sex and resists all our attempts to eradicate it entirely from our thoughts! Well, what is that that lends to it such a stern and strong support as to make it offer us so unyielding a resistance? It is that self, the unsympathetic consciousness of one's own interest as has been already explained to you. How this inspirits the mind's differentiating property with so much strength and vigour, we shall find most vividly illustrated in the cases of caste, creed, colour and sex.

First, let us take the case of caste. One man thinks since he is born of a caste much superior to that of another, he is perfectly justified in laying claim to certain best things in the world and also to the obedience of all people lower than himself. This deceptive imagination regarding one's own superiority leads him to isolate himself mentally from other people and makes him think so highly of himself and so lowly of others that whenever a man happens to go against his wish, against his sense of self-esteem, he hates him bitterly and seeks for an earliest opportunity to wreak his vengeance upon him. See how this feeling of self-esteem brings into play the self—the root of all evils, the spring of all animal passions; see how it sows all kinds of differences amongst us who are the children of one great Heavenly Father and Divine Mother; see how it retards the progress of social unity and breaks asunder the chord of Divine Love which would otherwise have bound us all into one inseparable union.

Next take the case of creed. It presents so great a variety of differences that it seems hopelessly impossible to attempt at any reconciliation between any two of them. Every one has his own creed, has his own favourite theory, has his own peculiar form of religion. Every one perseveres with undiminished zeal to make his own creed the only accepted thing of all, his own religion the only best and pre-eminent of all. One is not willing to accept the dogma of another person, however convincing it may seem to his reason. What an amusing spectacle do they present to the passers-by when two persons are engaged in a vehement contest for

establishing each his own theory as the best of all! Apart from these individual doctrines, do we not find even great religions that pride themselves on having millions of adherents who share in a common belief, diverging into numerous main divisions and innumerous sub-divisions? Do we not find the followers of one particular form of religion picking holes in the cults of other people, while the opposite party repeats the same thing in retaliation? Do we not read in the pages of world's ancient history that great multitudes of people had spilt their blood, had massacred their fellow-beings and ravaged their towns in the name of religion, in the name of all-merciful God? What is that which underlay the cover of such seemingly peaceful religion but which every now and then pounced upon the mild and gentle people who approached them to snatch a moment's rest but were killed and devoured by them most unexpectedly? It is nothing but that terrible self—the abominable combination of all evil qualities; it is nothing but that dreadful poison which eats not only into the vital parts of the being from which it arose but also the whole organic structure of the vast human constitution which remains in closest contact with it.

And lastly we have to consider the differences which colour and sex have brought into existence. In point of fact all the political and national troubles are the result of unusual importance attached to colour distinctions, all the social, moral and intellectual degradation to which the whole of our Indian nation is subject and from which it seeks to emerge is due to the very low opinion entertained of the female sex by the arrogant male. You thing that just because you happened to possess a fair complexion and a male body, you are far higher than a man of ugly complexion and a person of opposite sex. You think that you are justified in claiming homage from the ugly man and servitude from the woman, and look to your own comfort and enjoyment at the expense of the little they have. Here, too, you see that the self is the dominant factor at work in causing untold miseries to fall upon the heads of humanity.

Now in all these instances the fact is plainly seen that the malignant part of our soul is the only thing which is ever active in splitting up the whole corporate body of mankind into minute parts of individual units, that it is the contracting element which is continually weakening us by narrowing our sympathy to an extremely limited area of life, and that it is the fertile source of all evils which gives birth to an unending cycle of births and deaths, pains and miseries, pangs and bereavements. What is social reform but our unceasing effort to uproot the self, the unsympathetic lookout of one's own individual interest? What is social reform but our unquenchable thirst after a free intercourse with our fellow beings, a free

intermingling of our interests with those of others, and a willing participation in the troubles and anxieties of our companions ? And what is social reform but our ever-recurring desire to effect a thorough purification of our souls, to release ourselves from the grasp of grief and ignorance, to reach the highest stage of mental serenity, luminous understanding, boundless love and infinite bliss ?

But at the present day, I see, so far as my knowledge is concerned that almost all the movements of social reform are carried on on purely physical considerations to the exclusion of all spiritual thoughts. If it were not the necessary accompaniment of the intellectual progress of sentient beings, the mere unerring process of cosmic evolution is blind and meaningless ; if we were not individual spirits endued with intelligence and reason quite independently of all physical laws but a complex product of material atoms the movement of social reform is itself purposeless and a bare automaton. Unless they are considered from a spiritualistic point of view, the differences of caste, creed, colour and sex do not require to be taken into account, since they are purely physical things and have no any connection with anything beyond themselves. Whether these distinctions will continue to exist or cease to exist, we need not have to brother ourselves, as it would be a simply fruitless endeavour to fight against a natural law when there is not a spirit transcending all physical objects and longing for an ultimate triumph over material order. Apart from the consideration of spiritual progress, the evolution of physical universe has not the least attraction for us. Apart from the intrinsic character of intelligent souls, all the outward phenomena of nature and their wonderful complexity of structure do not possess even the lowest value of their own. Like a dead body containing no soul in it, like a diamond void of all lustre and gleam, like a flower having no colour and fragrance in it the study of physical law becomes useless and empty if it is not supplemented by the more important study of spiritual principles. And even so the social reform of modern times loses its value and interest in proportion as it overlooks the problems of spirit which constitute the pith and marrow of all reformatory movements.

But when you come to breathe the pure atmosphere of Saiva Siddhanta in which the true spirit of social reform diffuses itself, in which the study of physical laws mingles itself with the study of spiritual laws and in which alone each receives its own due share of attention, you perceive the difficulty with which the practical application of the reform proposals is beset and also begin to understand the correct lines of procedure only along which you can hope to accomplish your object in view. As has been

already pointed out to you Saiva Siddhanta wants you to wipe away all distinctions of caste, creed, colour and sex by striking the self at the root and weeding it out entirely from your mind. But this extremely difficult task of exterminating the self cannot be achieved all in a moment and it, therefore, advises you to be ever on the alert to give it a mortal blow whenever it shows its head in any practical concern. Well, is it not still more difficult for the human beings to be ever on their guard to control themselves when they are subject to the ever-varying conditions of their environments? Certainly it is very difficult but here, too, Saiva Siddhanta affords you an easy means of success through which you can surmonnt all the obstacles of this life, through which your intellect will expand into an unlimited extent of supreme light, through which your ignorance and misery will melt and vanish away for ever, through which you will become one with the whole of humanity, one with all beings that have life, one with God the final resort and shelter of struggling souls. Well, what is that means; It is Love; Love pure and resplendent; Love infinite and Divine. In all that you do, in all that you think, and in all that you will, have this one ideal of Love ever before your mind, nay, have this one ideal of Love distinctly realised in your being. As has been sung by Saint Tirumular some fifteen centuries ago:

"That Love and God are two the ignorant say,
That Love itself is God no one knoweth,
That Love itself is God after any one hath known,
He becometh one with Love, one with God.

when you merge in Love, you become God as it were; when you view everything from the standpoint of Love, who is high? who is low? which religion is true? which is false? who is your friend and who is your enemy? No difference at all; all are equal; all are your kith and kin; all are yourself. Every thing is suffused with Love, everything is coloured by Love. When you bring yourself once under the benign influence of Love, your innate power for imitation renders it extremely easier for you to be infused with and interpenetrated by Love. A new giory of Light, a new glory of transcendent beauty, of indescribable bliss will open before your inner vision. Before that ocean of Divine Love and glorious Light no self-love can twinkle, no self-interest can prevail; all the faint outlines that divide mankind will disappear; neither the distinctions of caste nor the distinctions of religion, neither the dissimilarity of colour nor the difference of sex can obtrude themselves on the mind of those who are plunged in Love and filled with Love. The Social Reform mildly and considerately advocated by Saiva Siddhanta is based upon Love and the uprooting of self-interest and selfish motives. The social unity and the sweetest feelings

of brotherhood that stand so prominently in the lives and career of Saints Tirujnanasambhanda and Appar, and in the teachings of the great Indian reformer and philosopher Ramanuja are the gentler effluences of the purest Love for humanity and the richest outgrowth of the rarest belief in the ways of Providence. And in a word the whole social aspect of Saiva Siddhanta consists in the blending of Love and Reason in their utmost purity, boundless extent and ceaseless expansion ; it consists in the recognition of the presence of all-merciful Sivam in all beings, in the identification of one illuminated Soul with the universal human sympathy, with the overwhelming and incomparable light of Divine Love.

Hypnotism and Mesmerism.

(*Continuation*)

There are three means through which a knowledge of things external reaches the understanding of human souls. They are: the five senses, reason and intuition. Through the five senses the mind comes into a direct relation with the outward world and gains thereby a clear perception of its objects. But this sense-perception, by reason of its being placed under space and time limitations, necessarily brings into our mind only a very limited knowledge of objective facts. Outside the pale of sense-perception there still remains the vast extent of the universe with the exception of a comparatively small area of space within which it shows its activity.

To compensate for this lack of perceptive power, the faculty of reasoning comes into operation proceeding from a knowledge of known facts to that of unknown ones. In this way reason reveals to us the nature and laws of an infinite multitude of things which do not come within the province of immediate sense-perception. Yet reason is incompetent to proceed upon anything other than ascertained facts and its power is, therefore, insufficient to touch even the verge of a superior realm the perception of which is inaccessible to senses. So far it is plain that reason requires, for a successful performance of its function, a preceding set of objective facts perceived through the five senses ; and consequently it is incapable of having a definite comprehension of immaterial beings although about whose existence it can make guesses.

To make up this deficiency of human knowledge, intuition is set within us as a principle of great

self-luminosity which, without requiring the assistance of any extraneous means, discloses to the inner vision of individual selves the glory of supernatural planes. Although, at the present stage of evolution, the perfect manifestation of this faculty is not seen to take place, yet its existence and a partial manifestation of its power are indisputably proved by facts daily collected by the scientific men of great repute. A certain person who is in sympathetic touch with another person, frequently receives the thoughts of that other person otherwise than through the recognised channels of communication. One in whom the power of intuition is developed to a remarkable degree sees places and scenes that are situated thousands of miles far off and hears sounds and speeches made in the remotest corner of this earth. For him who has developed this power, time and space do not exist. No substance, however dense it may be or however opaque it may seem to the outward eye, can present any obstacle to the inward vision of intuition. Neither distance nor nearness, neither the past nor the future can affect it. Each and everything are ever nearest to it and the continuous movements of things are ever present to its cognition. Without eyes it sees; without ears it hears. No words of man can describe the extension of its power nor can his thoughts sound the depth of its mysterious existence. When one enters into a state in which his intuitive perception is perfect, he becomes a divine being having released himself from the bonds of misery and ignorance. Impossible though it be for human intellect to realize fully the intrinsic nature of intuition, it can, yet, catch a glimpse of it in the deep hypnosis of a hypnotized subject. In proportion as the avenues through which the exterior phenomena enter the mind are shut in, and the soul's activities sever their connection from the physical organism, the horizon of intuitive power expands and enlarges functioning on superphysical planes. In hypnotic or mesmeric trance the intuitive percepetion of the subject is remarkably lucid and is productive of results not within the domain of physical laws. Descending down from the level of human nature to that of the low animal kingdom, we find this faculty occupying a predominant position in giving a right direction to the activities of the inferior beings. Here it is called *instinct*. Since self-consciousness is absent in animals instinct forms the sole guiding principle there. How wonderful is the constructive skill of certain birds which build the kind of nests a successful imitation of which is not possible even for the human art! How wonderful is the prevision of forthcoming dangers which is manifested at times by horses and other domestic animals! How admirable are the order and arrangement of the social organization of bees with which

even the constitutional order of man cannot bear comparison! Yet all these are accomplished by instinct—instinct sole and independent of self-consciousness. If these instinctive actions can be brought to take place under the supervision of self-conscious mind, how wholesome would it have been for the progress and happiness of individual selves! It seems to me that the purpose of evolution is to evoke in souls self-consciousness along with instinctive cognition. I see organisms ranging from the tiniest protoplasm to the highest of man, unfold different degrees of self-consciousness. It is against all reason to say that self-consciousness takes its rise all on a sudden only in the organism of man, for from what has not already existed nothing can emanate. Nor is it at all reasonable to think that what had lain in latent form in protoplasm burst forth in man into self-consciousness without passing through the intermediate steps of varied animal forms. Nature never proceeds by fits and starts but simply in a slow and steady manner. The mere assertion that animals do not possess self-consciousness is highly inconsistent with the laws of Nature and contradicts the ways of all reasoning. Although they do not have it in the same degree as man, yet they manifest it proportionate to the extent of their organic development. When a faithful dog recognises the dangerous situation in which his master is involved and tries its utmost to help him that he might disentangle himself from the trouble, should it not be considered as performing a self-conscious action? Is it not conscious of the relation in which it stands to his master, of the difficulty to which he is subject, of its own capability to render him the needed help, and of the means which it should adopt for his relief? Of course it must be admitted that most of its actions are the result of its instinct, but on certain rare occasions like the one just indicated self-consciousness is necessarily called up to meet the urgent demands of the time. When I compare what I did on similar occasions with what the dog does under the same conditions, I am forced to the conclusion that the animal possesses, like me, self-consciousness although not in the same degree in which I own it. But if you say that even these actions of the dog must be attributed to instinct, then the same must be said of my actions too, since the difference between instinct and self-consciousness is overlooked. The kind of actions to which an animal is impelled out of necessity to maintain the existence of itself and of its species and having no regard to the species of another kind, should, I think, must be taken as the outcome of instinct; on the other hand, those which imply even an inkling of reflection on the part of the being to adjust them to the needs of the time, par-

ticularly taking heed of another class of beings, must be considered as the result of self-consciousness. Whenever actions indicate one or the other of these peculiarities we may safely classify them either under instinct or under self-consciousness. In the example noted above the dog must be taken to have performed certain actions, not out of any necessity to preserve either itself or its species, but out of a conscious recognition of its indebtedness to its master for the great kindness which it had received at his hands. Here the action of the animal has overstepped the boundary of its species and extended to the domain of human species. The fact is, therefore, indisputable that animals do possess, though in a very small scale, self-consciousness by the side of predominating instinct. And of the value and independent power of this faculty no one can better know than the deep student of zoology. Others who are not educated in that science might, with advantage, make constant observation on the actions of those animals which come daily under their notice.

Now, as the evolution of Soul reached its appreciable height in man, instinct and self-consciousness too developed to an appreciable degree. Instinct became intuition refined under the influence of the grown-up self-consciousness. But the growth of social relations and the increasing demands for material comforts have fed self-consciousness with so much vigour and fertility that intuition, for want of cultivation and necessary nutriment has fallen below the ground of Soul's normal understanding and lies there like a seed imbedded in virgin soil.

The evolutionary process will not stop here but will continue to proceed for an indefinite length of time until it evolves a complete manifestation not only of self-consciousness but also of intuition. The growth of human knowledge will reach its culmination only in the commingling of the two faculties. Even if man should remain unwilling to assist Nature in effecting his salvation, she will never be indifferent to her duty but will discharge it in such a way as to make him anyhow yield to her law and inherit the possession of the two faculties in their perfection. But it is only a question of time. If you leave their development to the course of nature, it will go on very slowly taking millions and billions of years before it completes it. In the meantime you will have to subject yourself to continuous changes that show themselves in the cycle of births and deaths, pains and miseries and disease and decay. This flesh is the heir to all ills. Surrounded as he is by all comforts which the earth could yield, no man could escape the iron-hold of misery and ignorance. Existence in this mortal clay forms, as it were, a preliminary training to the attainment of moral and in-

tellectual perfection of individual selves. Any breach, conscious or unconscious, of the law of nature is sure to be attended with severe penalty and intolerable pain. Well, is this oft-recurring existence of mortality a desirable one? Is it conformable to the very best act of reason to allow ourselves to go quite contrarily to the laws of Nature instead of going one with them and quickening its course to redeem us from evils? What is the ever-flowing tendency of our mind? Is it not to run always after pleasure wherever it could be found? Pleasure is the end and aim of all souls. But alas! man mistakes a momentary form of it for an eternal manifestation of supreme pleasure and expends all his force on the acquirement of the trifling sort!

All his activities are bent upon accumulating wealth, since he entertains a worng notion that only through it all sorts of convenience and earthly pleasure are procurable. Especially the present mode of life given to luxury and unnatural living multiplies his daily wants so much that he is goaded to seek means wherewith to satisfy the cravings of his abnormal appetites. He has no rest, no calmness of mind, no contentment of heart. Thousands of cares crowd his understanding; manifold kinds of scheme to make a successful life distract his imagination. Thus the unceasing restlessness of mind saps up the vitality of his brain and tells upon his physical health. As a result of this he finds an early grave! Ah! how erroneous has been his form of reasoning in taking the trivial earthly pleasure for the eternal bliss of heaven and in conceiving material wealth as the adequate means of procuring that mistaken happiness! With all his fund of the so called scientific knowledge, man's reasoning powers are still in an undeveloped and defective condition. His book-knowledge does not serve to bring him to a correct understanding of his present life, and its purpose and the ultimate result of its evolution. Although he prides himself on having acquired titles for his learning, ranks for his professional skill, and wealth for his services, yet he cannot elude the wild grasp of pain and misery and death. What avails him, then, with all the bounties of the world if he were to lose his own soul? Here one might ask me, why, everybody is subject to such misery of life? Is there any one who has escaped it, who has a healthy and prolonged life? Is it reasonable to make light of our ambitions and aspirations, simply because our earthly existence is interspersed with various evils?

Of these questions let me proceed to answer the first that thousands of instances can be shown in which it is not that all are subject to misery of life but only those who

have not understood life correctly. If man would only realize the transitory nature of human existence, he would never stick to the momentary pleasures of the earth and toil night and day to earn the means thereof, but would concentrate his energies on the uplifting of his spirit from the filth and foul of mundane life. There is no reason why man should attach more importance to this life than is necessary for the cultivation of his intellect. All physical comforts are important only in so far as they subserve to the achievement of that grand undertaking. What more physical comforts do you require than those which bestow upon you a very healthy and strong body? Simple clothing, fruits, nuts and vegetables, pure water, a few articles and a neat house are the only prime requisites to your accomodation and physical well-being. These can be very easily procured without sacrificing the greater part of your valuable time which must be solely devoted to the acquisition of spiritual knowledge and practice. If you go to villages and country parts, there you will see number of persons living most simply in the manner above indicated. They never know what luxury is, nor are they subject to as many ills as the town people are. The former spend most of their life-time in health and happiness and live to a good old age while the latter trail their existence in disease and dire misery and come to an untimely death. The country-folks are, from the nature of their work, free from worry, fear and anxieties and are happy and independent. They have not, like the gentry of the town, sold themselves to servility but enjoy the sweet fruit of their own labour. Although existence in a mortal body necessarily brings on distress upon distress, yet, by a prudent and economical management of affairs they reduce the amount of ills to the smallest degree possible. Painful to speak, the civilisation of modern times is narrowing the area of man's simplicity of life and makes it more and more complex by creating fresh needs and unnatural desires. With all the ill effects of modern civilisation people of rural parts still pursue a life mostly exempt from disease and premature death. Against this plain fact it cannot be asserted that all are subject to misery and continual suffering.

Then there are authenticated records of long-lived persons which clearly prove the long age to which many have lived. Even now we come across persons who have passed hundred years and more and who still retain their youthful vigour and vitality. There are societies in America and elsewhere which are composed of persons who are called centenarians on account of their having lived a hundred years their faculties and physical strength not impaired at

all. A mere glance at the journals and books of new psychology would be sufficient to convince any one of the fact of prolonged life and its possibilities.

And lastly we have to consider the importance of so-called ambitions and aspirations. It is quite amusing to witness the seriousness with which men of practical and economical knowledge speak of the justness of their earthly ambitions and aspirations, as if they were eternal beings who could accomplish everything they have in view. Poor grub and ephemeral insect man thou art! you think that all your ambitions and aspirations consist in the accumulation of wealth and the elevation of social rank, and yet you do not know how death and disease frustrate your designs and baffle your attempts. Your present life is all the reality for you and there is no past nor future to be taken into account by you. If, to live for a certain number of days all the while working with a resolute will to amass money and attain position be the object of your ambitions and aspirations, good bye to you; you can never escape from the misery of life nor can overcome it; you are born to suffer and there will be no true happiness to you. These high sounding names will become mere meaningless words unless they are applied to ardent desires that seek after true mental culture, susceptibility to finer and purer feelings, realization of life's ideals, and a recognition of the relationship that exists between man and the supreme Being. If they denote mere earthly desires they do not have any value for us; but if they point to those that transcend this earth then they have our deepest consideration. No sane person who understands the true nature of this earthly life will say that our existence on this planet is simply accidental and everything will come to a stop with the extinction of our vital spark. On the other hand his far-reaching insight will disclose to him not only the fact that this present life forms merely a single link in the long chain of man's continuous existence in one form or another, but that a correct discernment of its function will help towards an avoidance of cares and the attainment of superior knowledge and happiness. So a study of the present life constitutes as an introductory chapter to the very big volume of life's entire course. All aspirations of man should be directed towards the perfection of his being. Others arising out of ignorance and misdirected desires should be given up entirely. Only in so far as they are instrumental to the expansion of human intellect and mitigation of misery, earthly ambitions and aspirations obtain a subsidiary value in the estimation of wise men. Therefore the objections raised above with regard to the simplicity of life do not hold good.

PRANAYAMA

By Swami Sivananda Yogi

SECOND LESSON.

The Conservation of Prana.

Prana or the supreme force permeates both mind and matter and ever exists one with them. But for its invaluable help no mind can think and no fragment of matter can move. It always sets them in action and reaction. Its aim is to develop the latent powers of souls to the highest perfection. To provide the souls with fitting means for accomplishing its grand object, it brought the whole universe into visible and tangible existence. From the simplest organism of a moneron to the most complex structure of man it makes the souls pass from one body to another in proportion as they increase in the power of manifesting their intelligence. It is ever active in working out its purpose. Neither does it change its purpose afterwards nor is affected by any outer influence of mind or matter. It lies in the inmost core of all, vivifying every centre in perfect accord with its own unremitting law. Its power is so great that whatever goes against it is brought immediately into an inert condition called death, and after being corrected is stimulated again into activity and life. Thus it brings about an unending cycle of births and deaths, inertion and activity, until it succeeds in bringing the souls to a right understanding of its laws. Somehow or other each and every soul will one day be driven to get at the truth of what is being done by the supreme force and will attain to salvation by consciously realising within themselves the benefits of its laws. The sooner its laws and benefits are recognised and realised, the sooner will be the redemption of souls from births and deaths and their accompanying evils.

At present man remains either in rank ignorance of the nature and laws of Prana or treats in utter disregard of the study and cultivation of this great power. Hence the increasing rate of his premature death and immense multiplicity of ills and evils. The great *Pranic* force is within every thought, word and deed of man and enlivens them into ceaseless

activity. Its purpose is, as mentioned before, to evoke and develop the soul's psychic power through this activity and to secure for them eternal happiness. Since it works for the perpetual good of all beings, he who wishes to keep himself one with it for hastening its process of evolution should never make a bad use of it but should do his utmost to benefit all living beings by the goodness of his thought, word and deed. He who does an injury to a sentient being expends so much of his Pranic force. Whenever there arises in you any bad thought or bad action, you are sure to experience in after moments a feeling of great exhaustion. As the sun's rays can shine with great brilliancy only through a transparent block of crystal and not through a rough and black granite rock, so the Pranic light also can manifest its divine radiance only through a pure and holy mind and not through that which is coated with thick and black ignorance and is corrupted by all sorts of sinful thoughts. Hence the storing up of Pranic energy cannot be achieved except through a positive manifestation of benevolent thoughts and philanthropic deeds. In the Indian works on *yoga* philosophy, it is ordained as a preliminary and absolutely necessary course for the conservation of Prana the practice and strict observance of *Yama* and *Niyama*.

Of the eight modes of conserving Pranic force *Yama* and *Niyama* practices aim at arresting the flow of Prana towards outward objects; *Asana* assists in training the nerves to such an elastic condition as would easily obey the will of the self to keep itself in one fixed posture for any length of time; *Pranayama* is the process of controlling the vital air; *Pratyahara*, *Dharana*, *Dhyana* and *Samadhi* are the four purely internal processes of concentrating the mind on the Divine Self, for the sake of separating individual consciousness from all the different planes of matter and merging it in the limitless ocean of eternal bliss. When self-consciousness passes through these last four steps, the soul rises in intensity of knowledge and happiness; when it reaches the final stage, its perfection is achieved and the purpose of creation and evolution is accomplished. This it is to which the conservation of Prana leads all the human souls. Of these eight modes of conserving Prana we shall speak more in detail in the following series of lessons.

THIRD LESSON

Yama or Restraint.

Yama means the restraining of all evil actions that result from thought, word or deed. In the *Iswara Gita* and other important works on yoga, the *Yama* practices are divided into five as Non-killing, Truthfulness, Non-stealing, Continence and Non-covetousness.

Killing anything for one's own benefit is always associated with a cruel heart. Where a particle of kindness exists, this cruel act cannot take place. One man killing another of his own community is taken by human law to have committed a crime which requires the life of the perpetrator to be taken away. But why the man who takes away the lives of numerous innocent animals for the purpose of eating their flesh is not similarly condemned as having committed a crime, is not at all intelligible. Only in this way can it be accounted for: as almost all men are bent upon stuffing their stomach with animal flesh, none of them cares to inquire into the propriety of animal slaughter. If the savage custom of eating the flesh of his own brother, were in vogue in our so-called civilised communities even man-killing and man-eating would not have seemed a crime in our eyes. It is only customs and habits, selfish and abnormal desires that rule the lives of present man. Nobody has any regard to the pains and sufferings of sentient beings whether they be animals or men. Thus the selfishness hardens the heart and blunts the intellect of man. Is it possible for the heart frozen by killing and the head crowded by gross and sensuous desires to receive and reflect the resplendent ray of the indwelling Pranic force? The storing up of Prana requires for its successful operation a strenuous and continuous cultivation of finer feelings, especially of extreme kindness towards all beings animal and human. It is argued by some that kindness to animals means how kindly we deal with them and how we do not subject them to cruel treatment and unnecessary trouble but it does not imply that we should not kill them for our food. Can it be called an act of kindness to behave oneself very friendly towards a man at one moment and at another moment to kill him to make away with his purse? If this cannot be called kindness but an act of utmost depravity, how absurd it is to bring forth the above argument in support of flesh-eating! It is not kindness but falsity pure and simple.

What harm is there, one may ask, in killing animals which have no intellect? This let me proceed

to answer. Our study of animal life is yet in its infancy. In nature there is nothing the existence of of which was brought into without a purpose. A careful observation of life and its development which occurs in intimate relation with the growth of every organism will reveal the purpose of evolution even to an ordinary mind. As the human child unfolds different degrees of intelligence with the steady growth of its body up to a good old age, just so the young of every animal manifests a series of mental stages one an improvement upon the other, until it awaits its natural death. From this it is clear that all organic growth is intended for the development of the mind of all beings. Although at this present state of our knowledge it is not possible for us to ascertain with minuteness the different stages of growth through which an animal mind passes, yet facts, meagre though they be, are not wanting to prove to us the simultaneous growth of both mind and body in all organic beings. Such being the nature and purpose of evolution, it is quite against this law and tenderness of heart to destroy the organisms of innocent beings, instead of giving them the freest scope the Almighty has given, for developing their intellect with the aid of such corporeal means.

Further, how unreasonable and foolish it is to destroy the most wonderful structure of an animal body when it is not in your power to create even the simplest organism of a worm! Who are you to take one's life away? You yourself are not the creator of your body. When you say that this body is yours, your words are simply meaningless because your claim is not better than that of a tenant who says the house he lives in is *his own*, while, in fact, it belongs to its owner. When the very body you own is not yours to destroy as you choose, how dare you to cut the body of an animal into pieces! All organisms ranging from the minutest cell to the frame of man are the eternal possessions of an invisible Ruler whose unbounded grace gave to each and every self a peculiar form adapted to their capabilities and environments. All the lower beings have as much right as man to live on earth till death comes to them quite naturally. One who recognises this fact and the benevolent purpose of the supreme law will have an easy but very important means of conserving *Pranic* force within a very short time. The first and foremost of yoga practices consists in not doing any harm even to a single hair of any living being. Treat all creatures with great kindness and cultivate in you a tenderness of heart. Those who have acquired the bad habit of flesh-eating might deem it very hard for them to act up to our advice and give up animal food entirely. But it is all their

imagination and unnatural craving for meat diet that makes it seem a harder task. The practice is much easier than is imagined. Only think of the great pain from which the animal will have to suffer before yielding up its flesh to you and compare it with what your situation would be under similar circumstances; immediately all desire for meat diet will flee away. This is what you have to do whenever such abnormal craving rises in you and in a few days all trace of it will surely disappear.

When once this virtue of non-killing is established in you, it becomes comparatively easier to promote the other succeeding virtues of *yama yoga*. When you have learnt to survey all animal kingdom with supreme kindness and identify your interests with those of others, when you have rooted up all selfish desires which culminate in doing harm to other living beings, you will have no necessity to utter a single falsehood, nor will feel any want for stealing things which belong to others, never will you lead a dissipated life, nor will covet the riches of thy neighbour. You will do everything with a remarkable uprightness of mind and will feel an ever-increasing boldness of heart to deal frankly and fairly with all persons whom you come in contact with. The preservation of Pranic energy in you will have been more than half accomplished with the highly important practice of this preliminary yama yoga.

FOURTH LESSON

Niyama or Obligations.

Now the practices of Niyama yoga are five in number. They are Penance, Study, Contentment, Purity and the Adoration to God.

Of these *Penance* consists in cultivating in oneself an absolute indifference to pain and pleasure. In other words it is nothing but maintaining a perfect equanimity of mind.

The sudden elevation of spirits in an instant, followed immediately by a depression of them is sure to bring about a great loss of vitality. The effect of this instantaneous change would be visible in one who is susceptible to it when in after moments he is overcome by a feeling of great exhaustion. In this earthly life a man comes across every now and then other men of varied mental characteristics so much so that their dealings with him cannot but affect him either the one way or the other. As a

result of his interview and intimate realationship he experiences within him pains and pleasures constantly entering the portals of his mind, and shaking the very foundation of his life one after another. From this ensue both mental and physical breakdown quite unexpectedly putting an end to the existence of numerous persons every day and every minute. In this manner the purpose of evolution is much delayed off its accomplishment. Since every one instinctively feels a desire for a long life, the object of natural law is evidenced by this innate longging after perservation of life. In having a long life there is a greater scope for developing one's own mind possessing, as he does, a continued and uninterrupted conciousness of his actions and their shortcomings. But when death occurs in the middle of one's life, there the chain of consciousness breaks asunder until he resumes it in his next birth and endeavours by a persistent exercise of his memory power to connect it with the broken end of the previous existence. Even there if he takes no care to investigate the continuity of life and increase the power of his memory, again the object of evolution will be rendered ineffectual. So long as man remains in total ignorance or in utter disregard of the purpose of evolution, no matter howsoever numerous might have been his births and deaths he would still find himself in the same primitive stage from which he started. Hence to avoid one of the important conditions of premature death habituating oneself to the practice of maintaining an indifferent attitude of mind towards painful and pleasurable actions of others constitutes an affective training of soul.

In proportion to the firmness with which this neutral attitude of mind takes root in you, the evil part of your soul will gradually lose its strengh and die out. The Pranic force which has been hitherto lying behind you without manifesting its wonderful light and power for want of a better medium, now shows forth itself through the purified centre of thy dispassionate self. You will do what is right in the life of the humanity at large and will never shrink from your duty for the sake of any one however dear and beloved may be the person to you. In performing what your duty requires, you will not lag behind to undergo any amount of trouble be it physical or mental and sacrifice anything and everything of your comforts and convenience. When you attain to this stage, no one can influence and control you but every one will yield to your will and obey your orders. You will do absolute good to all and receive in return the same from all. This is what Penance is meant in the true, simple and original works on Yoga, although its meaning was distorted by misinformed persons of later ages and horrible practices were brought to be included under this term.

Then *Study* forms another practice of Niyama Yoga. This word does not mean mere acquisition of knowledge through book-learning but denotes the process of human mind patiently engaged in observing minutely the phenomenal changes, harmony of parts and illuminating beauty which *Nature* and Life exhibit every-where. As one deepens his study of these phenomena, enlarges his power of intellect and gets at the one eternal truth that underlies everything, his self gets itself freed from the clutches of ignorance and misery, and becomes so clear and transparent that the Light of Divine grace shines through it with indescribable beauty and brilliancy. All the evil passions which once swayed his mind would be driven out and in their stead benevolence and virtue will rule his life.

Second to this direct study of mental and material order of things, acquirement of knowledge through books forms an invaluable exercise of intellect. In reading good books one enters into the thoughts and feelings of great men. What is a book except being a permanent embodiment of the ripest thoughts of a thinker made visible to the physical eye by means of certain symbols called letters? Only those books that communicate the thoughts of a profound intellect to the posterity attain celebrity and permanence. Why is this so? Because they immensely aid the development of the human mind and strongly appeal to their feelings. In course of our reading they suggest new ideas and rouse the reflective power of our mind to an enormous extent. While our attention is absorbed in the reading of a good book we forget our surroundings, all the cares and sufferings of this world, and remain rapt in the wonderful illumination of our finer feelings. The beneficial influence which the reading of a rare work exercises on our mind is immense and indescribable. If one would have the very rare happiness of devoting the greater part of his life-time to a patient and careful study of good books, he must be deemed as a being heaven-born, as an angel whose self is constituted of ineffable bliss or as a holy saint surrounded by a halo of purity and loveliness. It is not all that can have at their disposal all the convenience and leisture to betake themselves to the pleasant course of continued study and reflection. But it is within the power of all to save as much time as they could amidst the busy moments of their life and devote it to this very sacred purpose. With a little of this steady and persistent practice, there will come to you gradually a greater scope for devoting much of your time to this and other ways of yoga practice. At all events endeavour to fix your mind with an earnestness that you never knew before on the grand work before you and you will positively have every aid that you require. All that is required from you is a constant awareness of mind.

experts till 11-15 a.m. Thereupon Mr. Annamalai Pillai, the Chairman of the Reception Committee welcomed the President, the lecturers, the members, the delegates and the visitors in fitting terms and introduced them to the audience. Pandit Vedachalam read the Address of Welcome to the President written by him and then the Annual Report of the Saiva Siddhanta Conference was read by Mr. T.S. Swaminatha Pillai. At 1-30 p.m. the President rose amidst cheers and delivered his learned and masterly discourse in both English and Tamil on "Supreme Love and kindness to Animals," the two basic truths of Saiva Siddhanta. The pathetic discourse softened the minds of the audience and infused into them peace and reverence. Then at the request of the President, Mr. V. V. Ramanan M.A. delivered till 2-30 p.m. his subtle, informing and impressive lecture in English on the "Tattwas of the Shadadhwas." An interval of an hour was allowed for rest. Light refreshments were also served.

The conference resumed its sitting at 3-30 p.m. Pandit R.S. Vedachalam delivered his splendid oratorical discourse on "Linga-worship" in easy and impressive Tamil. This was very highly appreciated by the male as well as the female portion of the audience. Then Mr. G. Sadasivam Pillai, Editor of the *Neelalochani* of Negapatam read his thoughtful and elaborate paper on "Devotion to the Guru." Later on Mr. A. Rangaswami Iyer of Kulitalai read his excellent paper on the "Fourfold Secret Paths." Thereupon the President rose up and gave a clear and succinct summary of the several lectures with his wise and telling remarks. In the course of his speech he specially pointed out to the highly elevating and soul-stirring but none-the-less extremely useful ideas so well and nicely depicted in the lecture of Pandit Vedachalam on "Linga worship." Thus terminated the proceedings of the 1st day's conference.

30th December 1909, Thursday.

The Conference began again at 11 a.m. After the usual singing of Devara and Thiruvachaka hymns, Srimati Andal Amma wife of Mr. Ekambara Mudaliar of the Bangalore Commissariat Office, ascended the platform at the request of the President and gave her highly enlightening lecture on "The truth about wearing ashes." The audience highly appreciated the wonderful exposition and power of delivery of the learned lady. Her lecture was as rare and beautiful as that of Pandit Vedachalam and the audience were completely taken aback by the unique and unheard-of lecture coming as it did from the lips of one of the fair sex. Mr. A. Shunmugam Pillai of Sholavandan, Commentator of Tholkappiya Payiram read a beautiful verse composed by him in praise of the high and scholarly attainments of Mrs. Andal Amma. Then Mr. J. M. Nallaswami Pillai B.A. B.L., delivered his lecture on "Indifference to Karma." Thereupon Mr Gopalachariar M.A. B.L., delivered his discourse till 3 p.m. on the "Philosophy of the Bhagavad Gita" pointing out the subtle meanings most clearly and also the wonderful coincidence of both the commentaries of Ramanuja and Neelakanta. Then after an interval of rest, Mr. T. Bhaktavatsalam Pillai B.A, read his well written paper on "Bhakti," charming the audience with his high and eloquent ideas capable of regenerating the young men who have imbibed materialistic ideas through their English education, with his beauty of style as well as substance. Then Pandit Vedachalam deliverd till 6-15 p.m. his English lecture on the "Social Aspect of Saiva Siddhanta" in his dignified and dainty Style. The audience very highly

appreciated the scholarly attainments of the learned Tamil Pandit in the English language also. At the request of the President, the Pandit gave a clear though brief exposition of his subject in Tamil also for the advantage of the female portion of the audience and the male portion of the audience unacquainted with English. Mr. P. M. Muthaiya Pillai then delivered his interesting lecture on the "Knowledge of the Soul,' pregnant with thoughts of a high order. Lastly the President rose and summed up in clear and brief terms the substance of the several lectures, specially drawing attention to and dilating upon the extinction of pride or Ahamkara, abolition of castes and sub-castes and upon the kindness to animals. Thus closed the second day's proceedings.

31st December 1909, Friday.

The Conference commenced at 11 a.m. Mr. Ashtavadhanam P. Kalyanasundaram Mudaliar gave his lecture on "Truth" emphasising the true significance of Saiva Siddhanta Philosophy amidst deafening cheers. Thereafter, Mr. S. Palvanna Mudaliar gave a learned lecture on "Salvation" infusing into the minds of the sympathetic hearers a magnificent and melting harmony, consistent with experience and sound common sense. Thereupon Swami Rudrakoteeswara read his most useful and ably written paper on "Saiva Siddanta and Kindness to animals." This Swami is a pupil of Pandit Vedachalam and a fitting one too. He followed in the footsteps of the learned Pandit in force of delivery and beautiful exposition of matter and this produced a very good impression on all alike that the President rose at the close of the lecture and paid a fitting tribute of praise to the Swami. After an interval of an hour for rest, Mr. Damodaram Pillai of Jaffna, the Editor of the *Jnanasiddhi* gave a splendid lecture in Tamil on the "Qualities of the Soul." Thereupon the well-written English paper on the "Duty which lies before us," by Mr. R.S. Subramaniam of the Colombo General Treasury, was read, the English-knowing portion of the audience praising the plain common sense and daily experience running throughout the paper. Thereupon Pandit R. S. Vedachalam poured forth his eminently beautiful and masterly lecture on the "Non-dualistic aspect of Saiva Siddhanta." The audience were simply spell-bound at the performance of the learned Pandit and eulogised in no uncertain terms the erudite exposition of the Saiva Siddhanta Philosophy. The lecture was a very fitting finishing touch to the proceedings of this year's conference. The President then rose amidst cheers and delivered an address on "The Aspect of Supreme Bliss," full of melting pathos and soul-stirring enthusiasm. The work and utility of the conference became patent to the hearers then and there. Then Pandit Vedachalam the Manager, expressed a hearty vote of thanks to the President, the lecturers, the members and also garlanded the President. He also drew the attention of the audience to the kind and praise-worthy services of Messrs. Chandrasekharam Pillai, Swaminatha Pillai and Ramaswami Chettiar in bringing about a very successful session of the conference at Trichinopoly. The Proceedings were brought to a close by the recital of Devara and Tiruvachaka hymns. The audience, during the three days of the conference, consisted of Englishmen, Native Christians, Mahomedans, Panchamas or out-castes in addition to Vaishnavites and Saivites. There was also observed a unique feature in this year's conference. It was the presence of many Indian ladies on the occasion. And this augurs, not a little, for the progress of our country as well as our religion.